

My Life is My Message

A PICTORIAL BIOGRAPHY OF MAHATMA GANDHI



2 October, 1869
Mohandas, the youngest child
of Karamchand Gandhi & Putlibai born at
Porbandar, Gujarat, in western India.

1875
Attended a primary school in Porbandar
for one year.

“ The outstanding impression my mother has left on my memory is that of saintliness. She was deeply religious. She would not think of taking her meals without her daily prayers. She would take the hardest vows and keep them whatever happened. Illness was no excuse for relaxing them.”

“My father was a lover of his clan, truthful, brave and generous, but short tempered. He was incorruptible and had earned a name for strict impartiality in his family as well as outside. His loyalty to the state was well known.”



1876

Betrothed to Kasturbai. Joined Branch School at Rajkot. Read the play 'Sravana Pitribhakti' while in primary school. Witnessed another play 'Harishchandra', and was deeply impressed by Harishchandra's devotion to truth.

1880

Joined Kathiawar High School. Studied for seven years in this school, which later became known as Alfred High School. During the visit of educational inspector, ignored teacher's prompting to copy answer from a neighbour's slate.



“I used to be very shy and avoided all company. My books and my lessons were my sole companions. To be at school at the stroke of the hour and to run back home as soon as the school closed - that was my daily habit. I literally ran back, because I could not bear to talk to anybody. I was even afraid lest anyone should poke fun at me.”

“I had thought that the teacher was there to supervise us against copying. The result was that all the boys, except myself, were found to have spelt every word correctly. Only I had been stupid. The teacher tried later to bring this stupidity home to me, but without effect. I never could learn the art of copying.”

Kashor 11/11/87

To
The kind friends of the Kalyan Singh

I authorize Mr. Karamchand Karamchand as
student in good standing to receive my
government scholarship of Belcher.

I am
Yr most obdt. pupil
Mohandas Karamchand Gandhi



1883

Marriage to Kasturbai, at the age of 13. Influenced by friends started taking meat secretly as it was forbidden in his family faith of Vaishnavism. But stopped it soon to avoid having to lie to his parents.

1885

Stole a little gold from his brother's armlet to clear a debt, but felt ashamed and confessed to his father. 'From that day, truth telling became a passion with me.'

1886

Father passed away.

1887

Passed Matriculation examination. Joined Shamaldas College, Bhavnagar. Friends suggest law studies in England.

“My mother, however, was still unwilling. She had begun making minute inquiries. Someone had told her that young men got lost in England. Someone else had said that they took to meat; and yet another that they could not live there without liquor. ‘How about all this?’ She asked me. I said ‘will you not trust me? I shall not lie to you. I swear that I shall not touch any of these things.’ I vowed not to touch wine, woman and meat. This done, my mother gave her permission.”





Pass Certificates.			231
Michaelmas. 1890—continued.			
Thompson, Sidney Arthur	-	-	Inner Temple
Thomas, Harry Cranfield	-	-	Middle Temple
Torr, William George	-	-	Inner Temple
Tucker, Daniel Thomas	-	-	Gray's Inn
Turner, Richard Whitbourn	-	-	Middle Temple
Ward, Henry Walter	-	-	" "
Whitlock, Hubert Bayley Drysdale	-	-	" "
Yeo, Gerald	-	-	Inner Temple
1891			
Hilary.			
Adams, William Henry	-	-	Middle Temple
Atkin, Percy Harland	-	-	" "
Bailey, John Cann	-	-	Inner Temple
Bateman, Alexander Dingwall	-	-	" "
Birch, Francis Herrick	-	-	" "
Bond, John Wentworth Garneys	-	-	" "
Brodhurst, Bernard Edward Spencer	-	-	" "
Buch, Trimbuckray Tricomray Mamoondar	-	-	Middle Temple
Buller, Walter Leopold	-	-	Inner Temple
Burnett, William Freshfield	-	-	Lincoln's Inn
Charteris, Hon. Edward Evan	-	-	Inner Temple
Clegg, Thomas Bailey	-	-	Gray's Inn
Connolly, Paul	-	-	Inner Temple
Cutter, Thomas	-	-	Gray's Inn
De Vitri, Denis Frederick Denis	-	-	Inner Temple
Dove, Francis Thomas	-	-	Lincoln's Inn
Evans, Popyat Williams	-	-	Inner Temple
Evans, William Herbert	-	-	Middle Temple
Fruer, James Alexander	-	-	Inner Temple
Geddes, Arthur Lewis Roger	-	-	" "
Gendri, Mohandas Karamchand	-	-	" "
Gates, Frank Campbell	-	-	Lincoln's Inn
Glover, Arnold	-	-	Inner Temple
Gregg, Thomas	-	-	" "
Hardy, Harold	-	-	Gray's Inn
Henderson, James Bunde	-	-	Middle Temple

4 September, 1888
Left for England to become a barrister,
leaving family at Rajkot.

November, 1888
Admitted to Inner Temple.

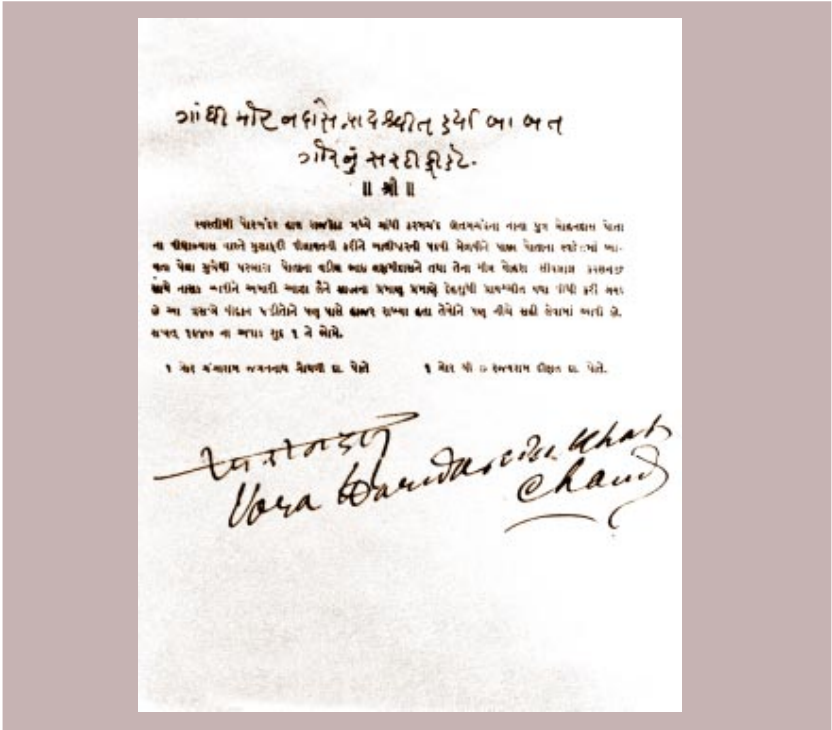
June, 1890
Introduced to 'Gita' which impressed him
immensely and became the book of his daily
reading.

September, 1890
Selected to the executive committee of London
Vegetarian Society. Wrote a series of ten articles
on vegetarianism.

June, 1891
Called to the bar. Enrolled in High court.

“At the age of eighteen I went to England.
Everything was strange, the people, their ways,
and even their dwellings. I was complete novice in
the matter of English etiquette and continually
had to be on my guard. Even the dishes that
I could eat were tasteless and insipid. England
I could not bear, but to return to India was not to
be thought of. Now that I had come, I must finish
the three years, said the inner voice. I passed my
examinations, was called to the bar on the 10th of
June 1891, and enrolled in the High Court on the
11th. On 12th I sailed for home.”





5 July, 1891
Reached Bombay from London. Received the news of death of mother.

July, 1891
Introduced to Rajchandrabhai, influenced by him most profoundly.

May, 1892
Came to Bombay to start legal practice in High Court. Failed to conduct the first case, and did not go to court again. After six months returned to Rajkot, working at drafting petitions.

1893
Accepted an offer to work as a barrister for Dada Abdulla & Co., a business firm in South Africa.

“During my professional work it was my habit never to conceal my ignorance from my clients or my colleagues. Wherever I felt myself at sea, I would advise my client to consult some other counsel, or if he preferred to stick to me, I would ask him to let me seek the assistance of senior counsel. This frankness earned me the unbounded affection and trust of my clients. This affection and trust served me in good stead in my public work.”





June, 1893
Reached South Africa. First personal experience of racial discrimination.

April, 1894
Resolved the case of Dada Abdulla through compromise and arbitration.

August, 1894
Founded Natal Indian Congress to fight against apartheid.

September, 1894
Admitted to Natal Supreme Court.

July, 1896
Returned to India for six months. Meetings with Tilak, Gokhale and other leaders. Published the 'Green Pamphlet' regarding the grievances of Indians in South Africa.

January, 1897
Assaulted by mob on landing in Durban.

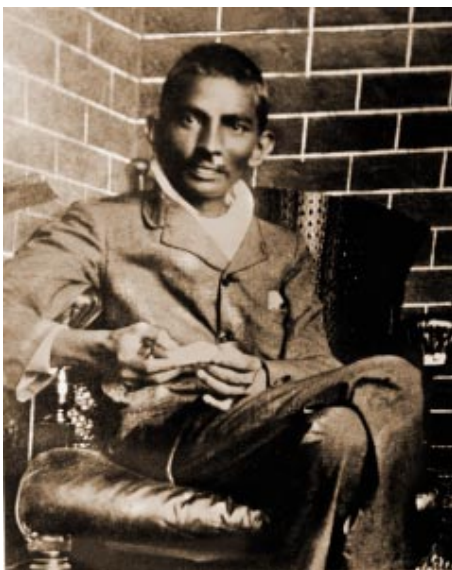
1899
Organised Ambulance Corps during Boer war.

1901
Sailed for India promising to return within a year, if needed.



“The year’s stay in Pretoria was a most valuable experience in my life. Here it was that I had opportunities of learning public work and acquired some measure of my capacity for it. Here it was that the religious spirit within me became a living force, and here too I acquired a true knowledge of legal practice.”

“I realized that the true function of a lawyer was to unite parties. The lesson was so indelibly burnt into me that a large part of my practice as a lawyer was occupied in bringing about private compromises of hundreds of cases. I lost nothing thereby, not even money, certainly not my soul.”





December, 1902
Return to South Africa.

February, 1903
Decided to settle down in Johannesburg.
Enrolled in Bar of the Transvaal Supreme Court.

4 June, 1903
'Indian Opinion' commenced publication.

October, 1904
Read Ruskin's 'Unto this last',
while travelling to Durban.

November, 1904
Founded the Phoenix settlement

June, 1906
Led Indian Ambulance Stretcher Bearer Corps,
during Zulu rebellion.

July, 1906
Took the vow to observe *brahmacharya* for life
in thought, word & deed.

1907
Organised & led protests against the Asian
Registration Bill, the struggle called 'Satyagraha'.

6 October, 1908
Arrested at Volksrust for entering Transvaal
without registration certificate.

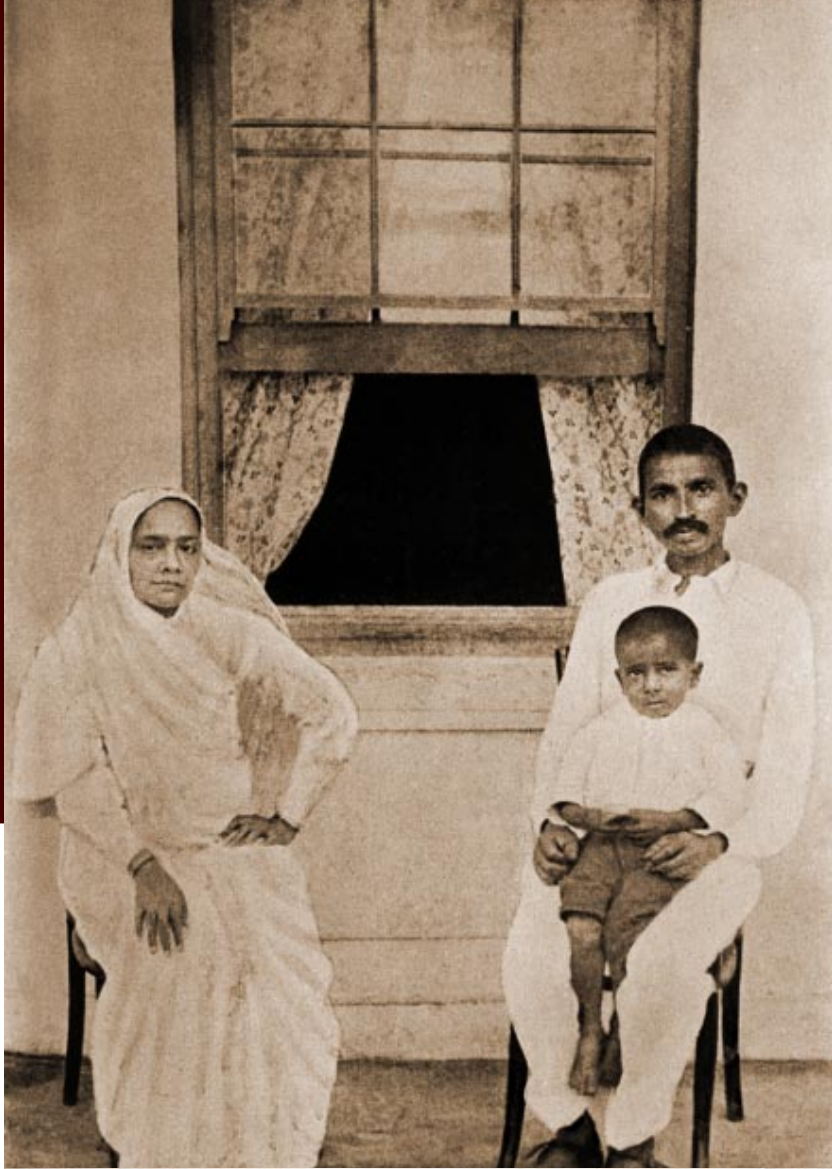


"I thus made an intimate study of the hard condition of the Indian settlers, not only by reading and hearing about it, but by personal experience. I saw that South Africa was no country for a self-respecting Indian, and my mind became more and more occupied with the question as to how this state of things might be improved."

"It has always been a mystery to me how men can feel themselves honoured by the humiliation of their fellow-beings."

"If I found myself entirely absorbed in the service of the community, the reason behind it was my desire for self-realization. I had made the religion of service my own, as I felt that God could be realized only through service. And service for me was the service of India, because it came to me without my seeking, because I had an aptitude for it. I had gone to South Africa for travel, for finding an escape from Kathiawar intrigues and for gaining my own livelihood. But as I have said, I found myself in search of God and striving for self-realization."





10 January, 1909

Kasturba seriously ill. Operated upon.

13 - 22 November, 1909

Wrote 'Hind Swaraj' in Gujarati on board 'S. S. Kildona Castle.'

May, 1910



Letter from Leo Tolstoy - describing Passive Resistance as of great importance not only for India but for all humanity.

June, 1910

Tolstoy Farm established for use of Passive Resisters and their families.

October, 1912

Gopalkrishna Gokhale arrived in South Africa to investigate the situation of Indians.

19 April, 1913

Kasturba Gandhi decided to join struggle and court arrest.

25 September, 1913

Refused to leave compartment reserved for Europeans as ordered by conductor.

6 November, 1913

Led the 'Great March' consisting of 2037 men, 127 women & 57 children from Charlestown. Arrested at Palmford.

26 June, 1914

Passing of Indian Relief Bill ended a struggle of 8 years.

July, 1914

Farewell meeting in Town Hall, Durban, addressed Gandhi as 'Deshbhakta Mahatma'.

December, 1914

Sailed for India, with Kasturba.

“She preferred to loose herself in me, so she became my better half. She was a woman of assertive nature. In my younger days, I considered that to be her rigidity. But the satyagrahi temperament made her my teacher unconsciously, in the art and practice of the non-violent non-cooperation.”

“After much discussion and fullest thoughts I undertook the Brahmcharya Vrata(celibacy) in the year 1906. Till I decided to do so, I had not consulted my wife about it. There was no protest from her.

We were an unusual couple. Our ties became stronger than ever before. It gave me great pleasure. We ceased to be two separate persons. Even though I did not want it, she preferred to loose herself in me.”



“I believed, at the time of which I am writing, that in order to look civilized, our dress and manners had as far as possible to approximate to the European standard. Because, I thought, only thus could we have some influence, and without influence it would not be possible to serve the community. I therefore determined the style of dress for my wife and children. In the same spirit and with even more reluctance they adopted the use of knives and forks. When my infatuation for these signs of civilization wore away, they gave up the knives and forks. But I can see today that we felt all the freer and lighter for having cast off the tinsel of ‘civilization’.”





1915
Warm reception throughout India.

25 May, 1915
Started Kochrab Ashram in Ahmedabad.

26 June, 1915
Awarded Kaiser-i-Hind medal, for services to British Empire.

6 February, 1916
Lecture in Banaras on the foundation laying ceremony of the Hindu University which had a great impact.

7 June, 1916
First meeting with Vinoba Bhave, Ahmedabad.

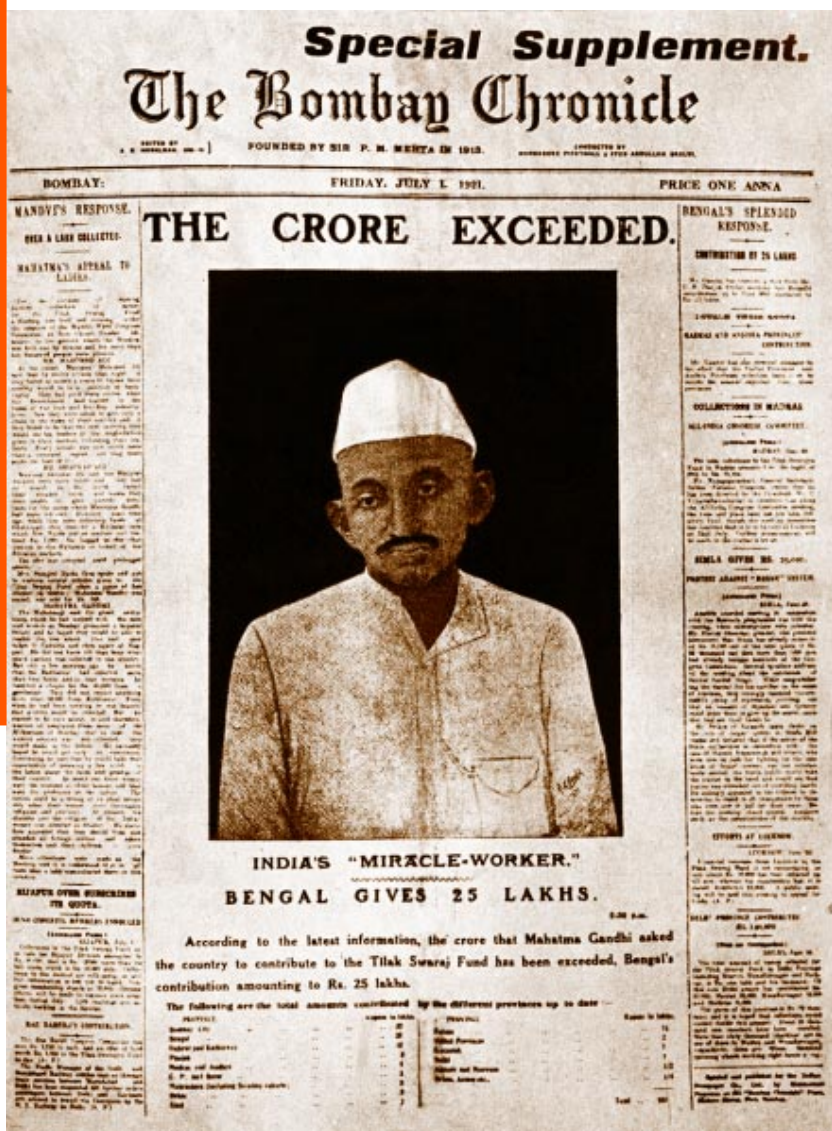
March, 1917
Visit to Champaran, Bihar to investigate & fight for Indigo worker's rights.



“Our creed was devotion to truth and our business was the search for and insistence on truth. I wanted to acquaint India with the method I had tried in South Africa, and I desired to test in India the extent to which its application might be possible. So my companions and I selected the name ‘Satyagraha Ashram’, as conveying both our goal and our method of service.”

“The aim of this Ashrama is to receive education which is not against the welfare of the world and which is for the service of the country and to make continuous efforts towards the service of the country.”





January – March, 1918

Mill worker's strike in Ahmedabad.

October, 1918

Affected by illness, condition very serious.

February, 1919

Initiated contrywide civil disobedience campaign against Rowlatt Bill. Satyagraha pledge at Sabarmati Ashram meeting.

7 April, 1919

First issue of 'Satyagraha' published without registration.

13 April, 1919

Massacre at mass meeting at Jalianwala Bag, Amritsar. Nationwide hartals and protests.

April, 1919

72 hours fast to protest against police firing in Bombay.

7 September, 1919

Editorship of 'Navjivan'.

8 October, 1919

First issue of 'Young India', under Gandhiji's editorship.

31 August, 1920

Took pledge to wear Khadi for life.

31 July, 1921

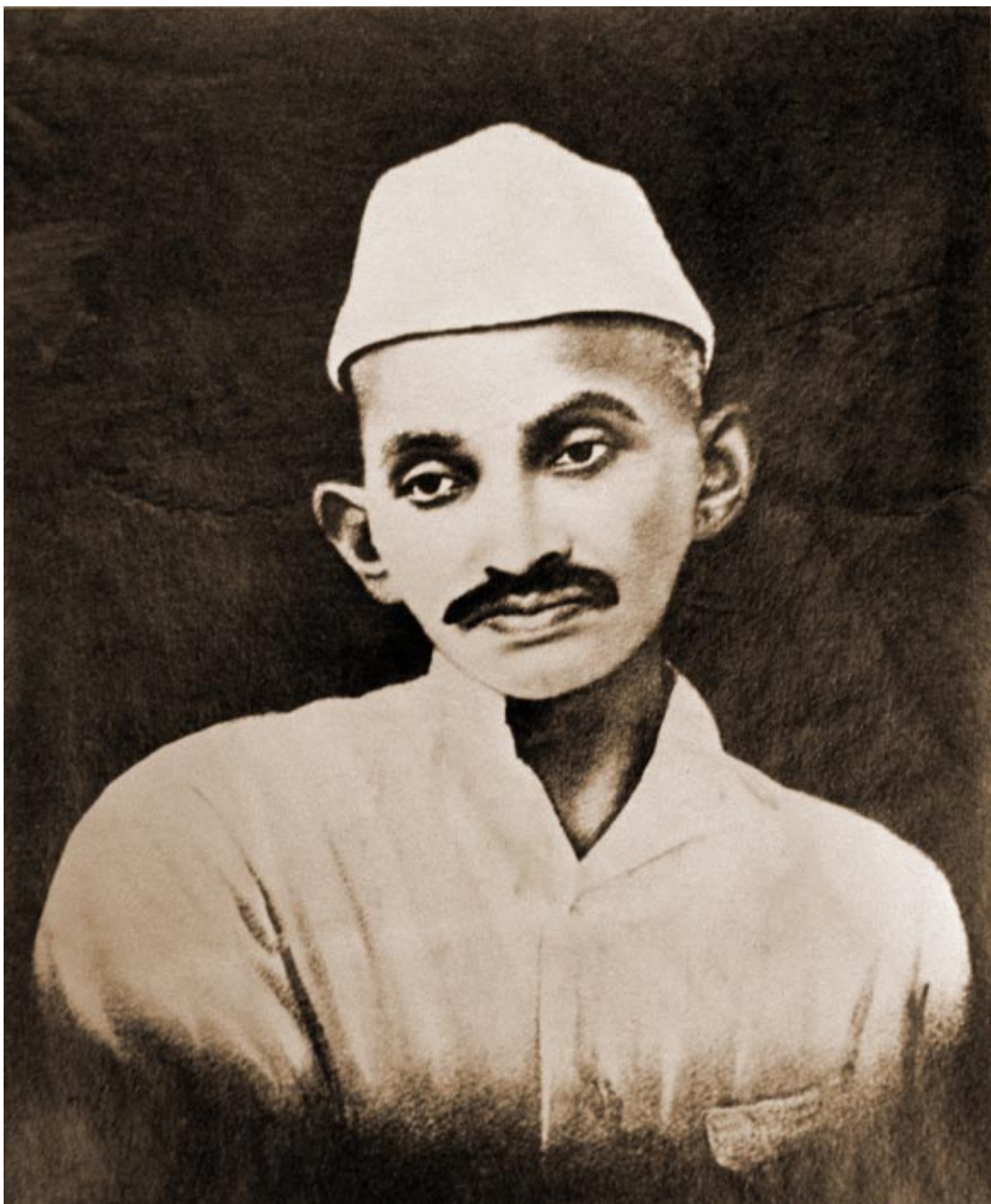
Historic meeting to inaugurate swadeshi campaign with bonfire of foreign cloth, in Bombay.

22 September, 1921

Took to loin cloth.

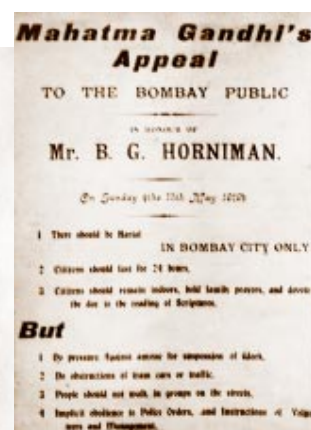
November, 1921

Fast for peace & communal amity in Bombay.



“The Government acts according to its whims even when the people are absolutely right. Under this condition, it is my advice that if the Government does not accept our demand we should tell it that we are not going to pay the revenue and are ready to bear the result whatever it may be. To say ‘no’ assertively for the sake of truth is truly Satyagraha.”

“Passive resistance is an all-sided sword; it can be used anyhow; it blesses him who uses it and him against whom it is used. Without drawing a drop of blood it produces far reaching results. It never rusts and cannot be stolen. Disobedience to be civil must be sincere, respectful, restrained, never defiant, must be based upon some well-understood principles, must not be capricious and above all, must have no ill-will or hatred behind it.”





8 February, 1922

Decision to stop civil disobedience due to violence in Chauri Chora.

12 February, 1922

Five day fast as penance for Chauri Chora incidents.

10 March, 1922

Arrested & taken to Sabarmati Jail. Shifted to Yervada Jail on March 22.

12 January, 1924

Operated in Jail for appendicitis. Released on February 5th.

September, 1924

21 days fast as penance and prayer following Hindu-Muslim riots in Kohat.

26 December, 1924

Presidential address at Indian National Congress 39th Session in Belgaum.

24 November, 1925

Fast for seven days due to moral lapses in the Ashram.

22 May, 1928

Fast for three days for moral lapse of an ashram inmate.

31 December, 1929

Gandhiji's resolution on Complete Independence adapted at open session of Congress, in Lahore.

“I should explain why, from a staunch loyalist and co-operator, I have become an uncompromising disaffectionist and non-co-operator.

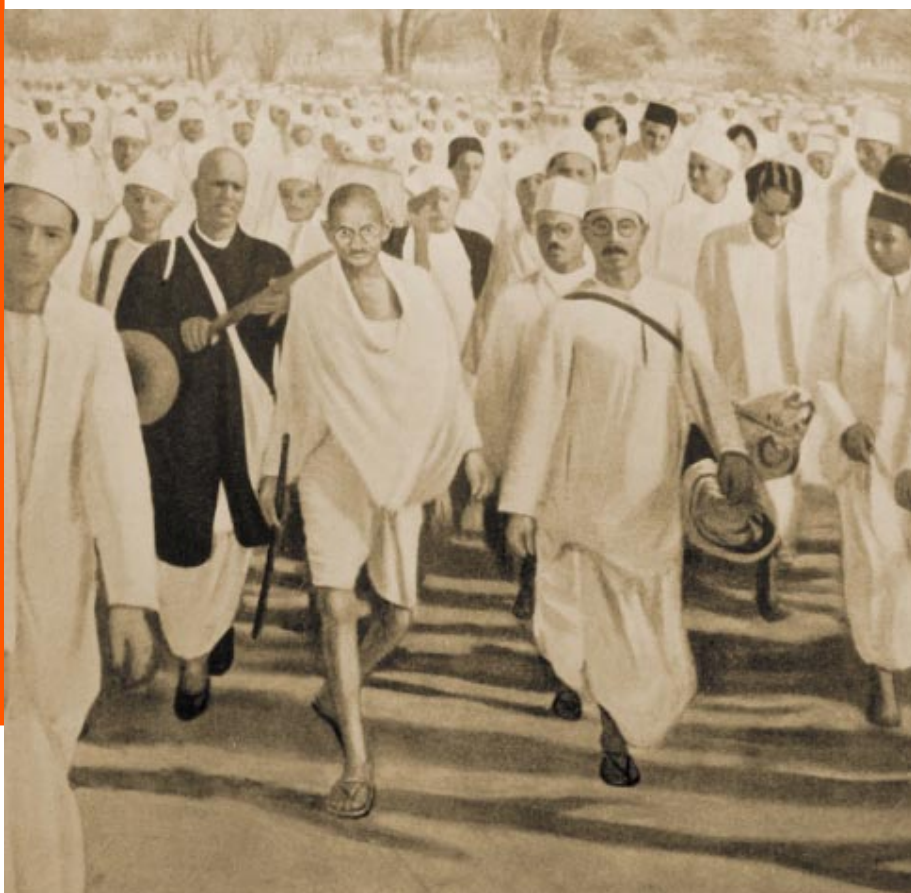
“I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before, politically and economically.

“The greatest misfortune is that the Englishmen and their Indian associates in the administration of the country do not know that they are engaged in the crime I have attempted to describe.

“I have no personal ill will against any single administrator. But I hold it to be a virtue to be disaffected towards a Government which in its totality has done more harm to India than any previous system.

“I have rendered a service to India and England by showing in non-co-operation the way out of the unnatural state in which both are living if you feel that the law you are called upon to administer is an evil and that in reality I am innocent; or to inflict on me the severest penalty if you believe that the system and the law you are assisting to administer are good for the people of this country and that my activity is, therefore, injurious to the public will.”





12 March, 1930

Dandi March started, with the vow that till independence is won, will not return to ashram.

6 April, 1930

Broke Salt Law by picking up natural salt from sea shore at Dandi.

5 May, 1930

Arrested early morning at Karadi. Taken to Yervada Jail.

1 January, 1931

Released from Yervada Jail.

“I am an experienced criminal. I was jailed in the March of 1922, but that was not so far the first time. In South Africa, I was already declared guilty three times and the South African Government then considered me a dangerous prisoner. So I was being shifted from a one jail to another. This gave me much experience of prison life.

Before going to the jail in India, I had already gained experience of six prisons and I had come into contact with as many superintendents and many more jailors. So, when, on the lovely night of 10th March, I was taken to the Sabarmati jail with brother Banrker, I did not feel anything new as one feels when he has a new and sudden experience. I only felt that I was shifting from one house to another to get more triumphs of love.”





23 February, 1931

Congress working committee gives full authority to negotiate with the viceroy.

4 March, 1931

Gandhi-Irwin Pact signed.

29 August, 1931

Left for England to attend Round Table Conference.

5 November, 1931

Attended royal reception at Buckingham Palace in his usual dress.

1 December, 1931

Talks at Round Table Conference fail.

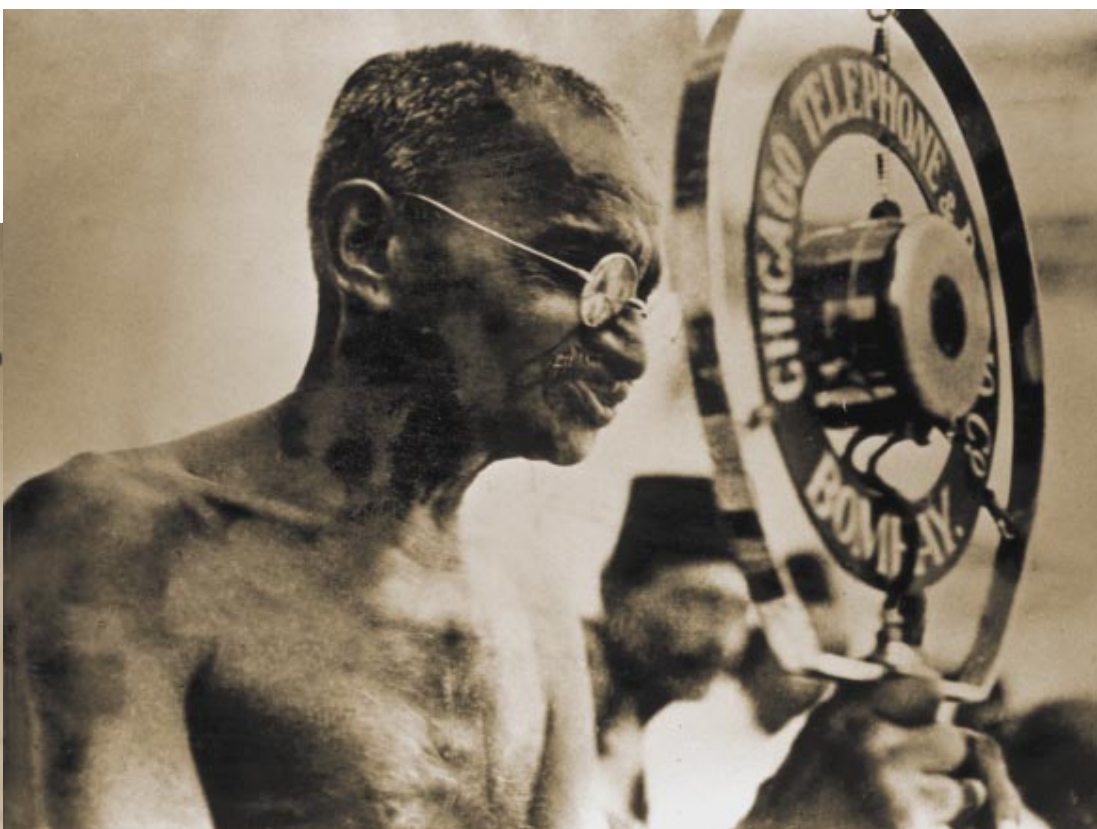
28 December, 1931

Return to Bombay.

“My notion of Poorna Swaraj is not isolated independence but healthy and dignified independence. My nationalism, fierce though it is, is not exclusive, is not devised to harm any nation or individual.”

“It is complete independence of alien control and complete economic independence. So at one end you have political independence, at the other the economic. It has two other ends. One of them is moral and social, the corresponding end is Dharma, i.e. religion in the highest sense of the term. It includes Hinduism, Islam, Christianity, etc., but is superior to them all. Let us call this the square of Swaraj, which will be out of shape if any of its angles is untrue.”





3 January, 1932

Warned Viceroy, "We have no alternative but to restart struggle".

4 January, 1932

Arrested in Bombay at 3 am, taken to Yervada Jail.

20 September, 1932

Fast unto death started in Yervada Jail.

26 September, 1932

Government concedes the demands to have freedom of correspondence and interviews for Harijan work. Fast ends.

3-4 December, 1932

Fast in Yervada Jail for entry of Harijans to Guruvayoor temple.

8-29 May, 1933

Fast in Yervada Jail.

18-24 August, 1933

Fast in Yervada Jail. Condition serious, shifted to Sasoon Hospital.

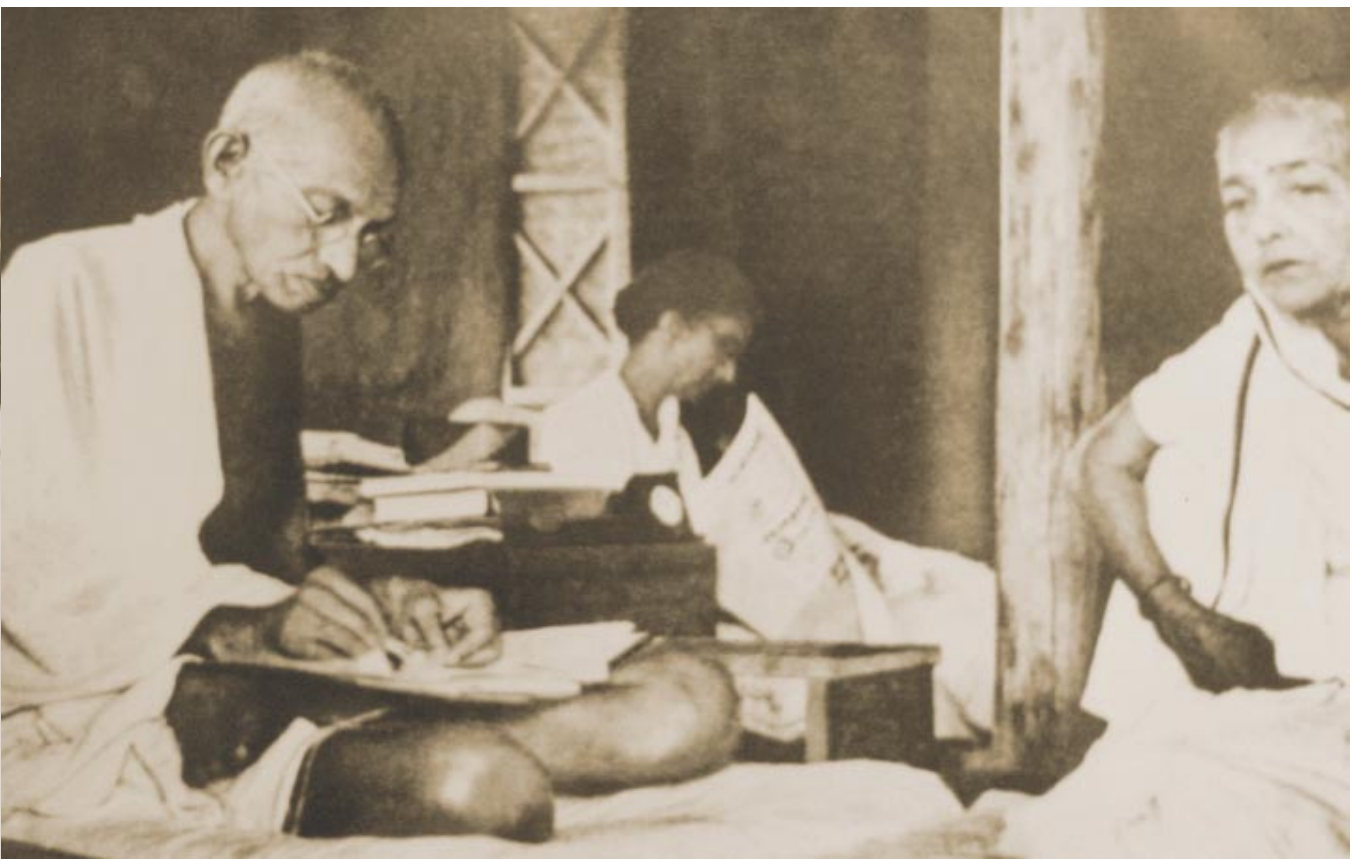
24 August, 1933

Released from Jail.



"Untouchability as it is practised in Hinduism today is, in my opinion, a sin against God and man and is, therefore, like a poison slowly eating into the very vitals of Hinduism. In my opinion, it has no sanction whatsoever in the Hindu Shastras taken as a whole."

"Swaraj is a meaningless term, if we desire to keep a fifth of India under perpetual subjection, and deliberately deny to them the fruits of national culture. We are seeking the aid of God in this great purifying movement, but we deny to the most deserving among His creatures the rights of humanity. Inhuman ourselves, we may not plead before the Throne for deliverance from the inhumanity of others."



30 October, 1934
Statement in Wardha: 'I am interested now only in constructive work'.

14 December, 1934
All India Village Industries Association founded in Wardha.

2 January, 1935
Laid foundation of Harijan Colony in Delhi.
New constitution of Harijan Sevak Sangh approved.

16 June, 1936
Went to live in his hut at Segaon.

November, 1936
All temples in Travancore opened to all Hindus, by the Ruler of Travancore.
Foundation of All India Goseva Sangh.

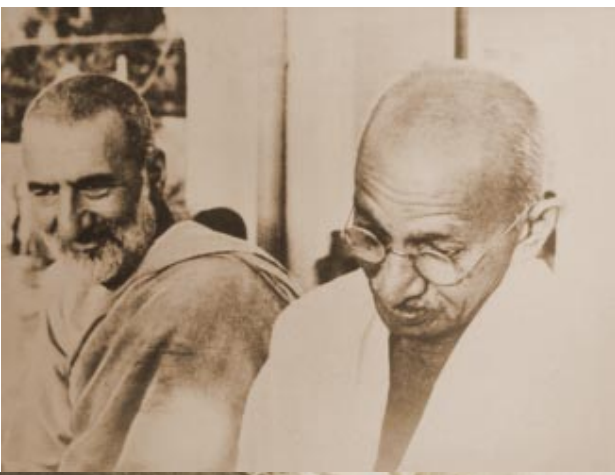
“Khadi to me is the symbol of unity of Indian humanity, of its economic freedom and equality.”

“Moreover, Khadi mentality means decentralization of the production and distribution of the necessities of life.”

“Village economy cannot be complete without the essential village industries such as hand-grinding, hand-pounding, soap-making, paper-making, match-making, tanning, oil-pressing, etc.

Congressmen can interest themselves in these and, if they are villagers or will settle down in villages, they will give these industries a new life and a new dress. All should make it a point of honour to use only village articles whenever and wherever available.”

“When we have become village-minded, we will not want imitations of the West or machine-made products, but we will develop a true national taste in keeping with the vision of a new India in which pauperism, starvation and idleness will be unknown.”



16 March, 1937

Congress working committee agrees to accept office in provinces where congress is in majority, provided Governor promises non-interference.

26 March, 1937

Convocation Address of Dakshina Bharat Hindi Prachar Sabha.

Netaji Subhashchandra Bose elected President at Haripura congress.

February, 1938

Congress working committee discussion at Segaon.

May, 1938

Arrival in Nowshera for tour of North West frontier at the invitation of Khan Abdul Gaffar Khan.

30 December, 1938

Maganwadi Khadi & Village Industries Museum and Industrial School opened.

3-7 March, 1939

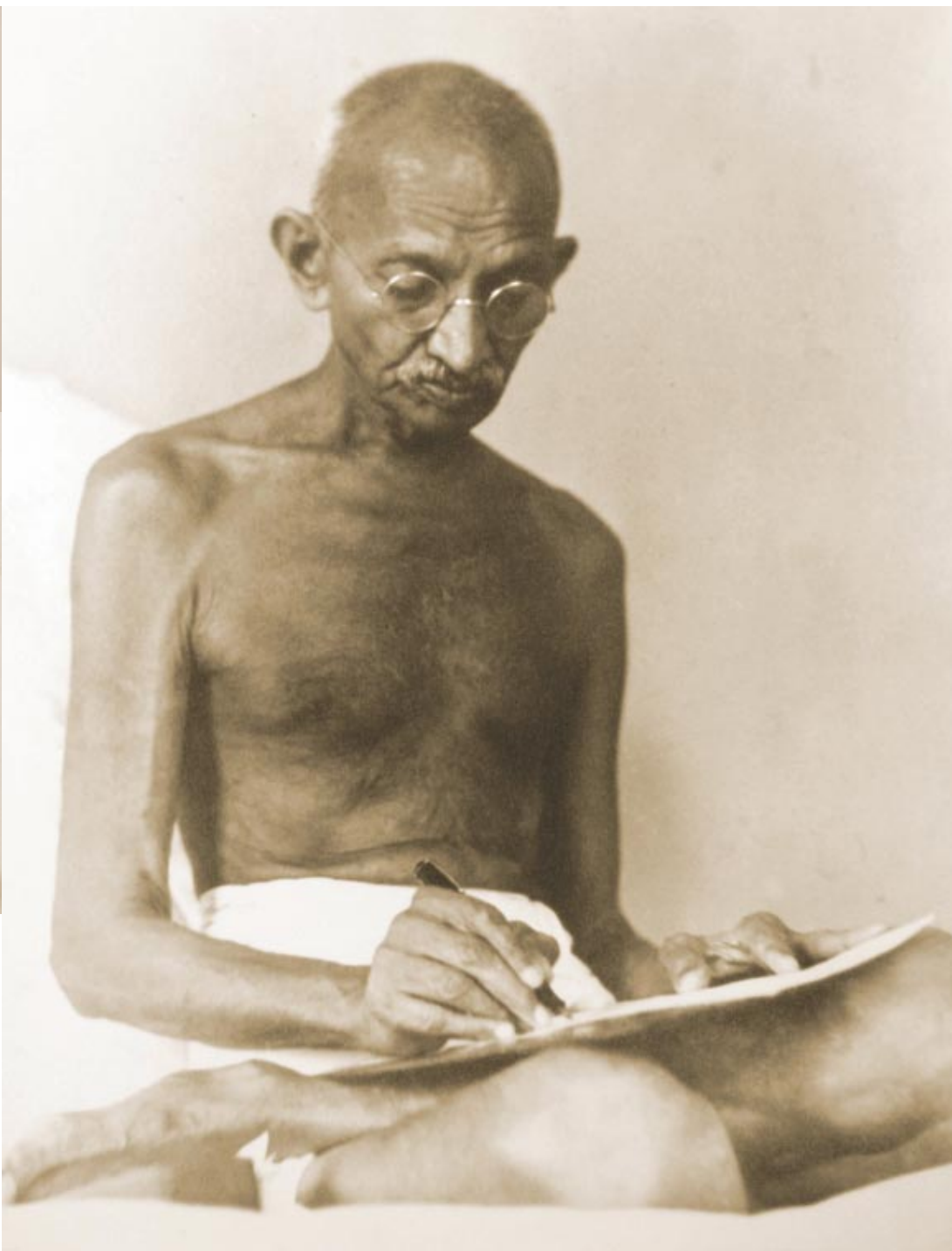
Fast in Rajkot, as ruler did not agree to promise given to people.

18-19 February, 1940

Visit to Santiniketan

5 March, 1940

The name of Segaon changed to Sevagram.



“If we are to make good our claim as one nation, we must have several things in common. We have a common culture running through a variety of creeds and subcreeds. We have common disabilities. I am endeavouring to show that a common material for our dress is not only desirable but necessary. We need also a common language not in supersession of the vernaculars, but in addition to them.”

“The highest development of the Indian mind must be possible without a knowledge of English. It is doing violence to the manhood and specially the womanhood of India to encourage our boys and girls to think that an entry into the best society is impossible without a knowledge of English. It is too humiliating a thought to be bearable. To get rid of the infatuation for English is one of the essentials of Swaraj.”



Do or die



15 October, 1940

Announced that Vinoba would commence 'Direct Action'.

13 January, 1941

Statement in Sevagram 'Once the fight is on there is no question of going back... Everybody will have to be own leader'.

8 August, 1942

Quit India Resolution passed in AICC at Bombay.

9 August, 1942

Arrested and taken to Aga Khan Palace. Nationwide arrest of Satyagrahis.

Satyagraha is one of the most powerful methods of direct action, a Sayagrahi exhausts all other means before he resorts to Satyagraha. He will, therefore, constantly and continually approach the constituted authority, he will appeal to public opinion, educate public opinion, state his case calmly and coolly before everybody who wants to listen to him and only after he has exhausted all these avenues will he resort to Satyagraha. But when he has found the impelling call of the inner voice within him and launches out upon Satyagraha he has burnt his boats and there is no receding.

"I wish you understand what Congress demands when there is still some sand in the bottle. It demands independence. You may call it anything....I do not know the direction in which I will be led by my method. I may have to go in the opposite direction. The respect of the human temperament demands that we should resist the struggles that come in our lives."



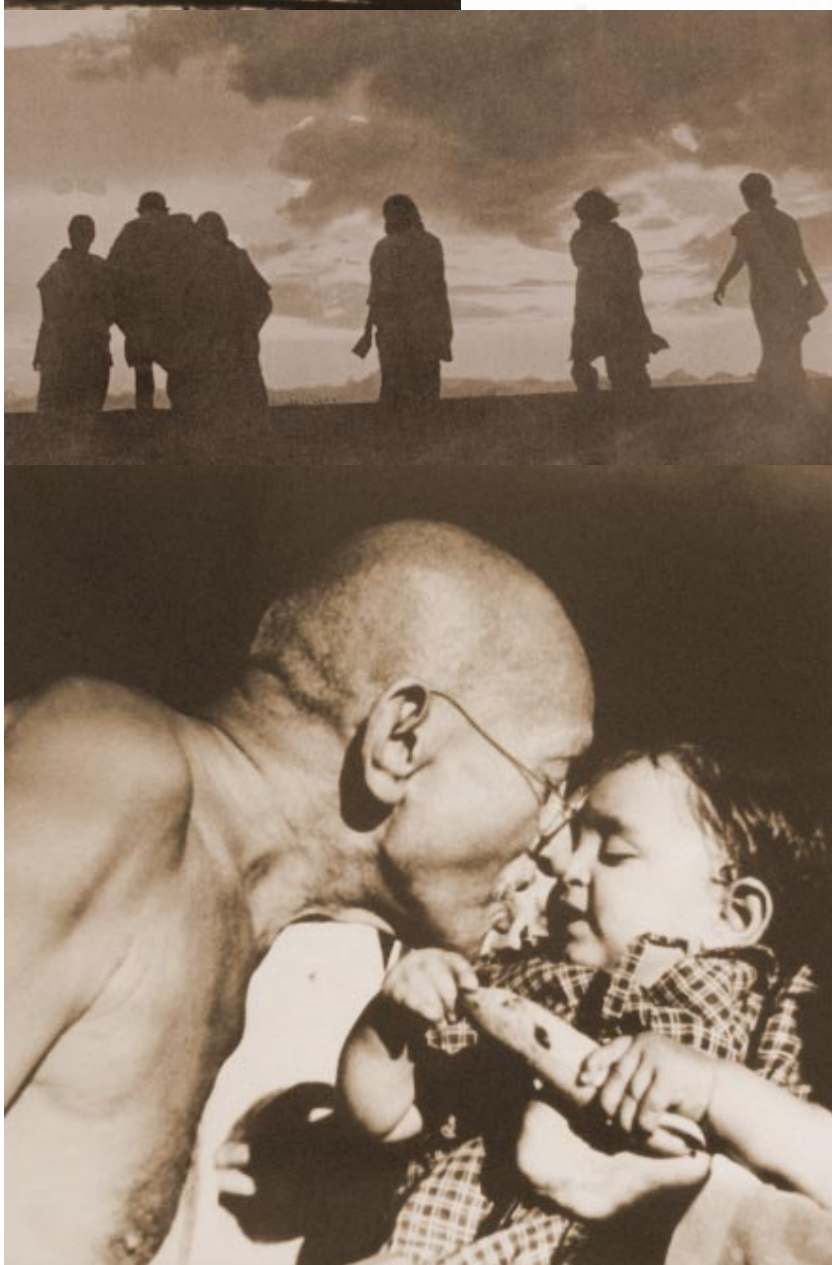
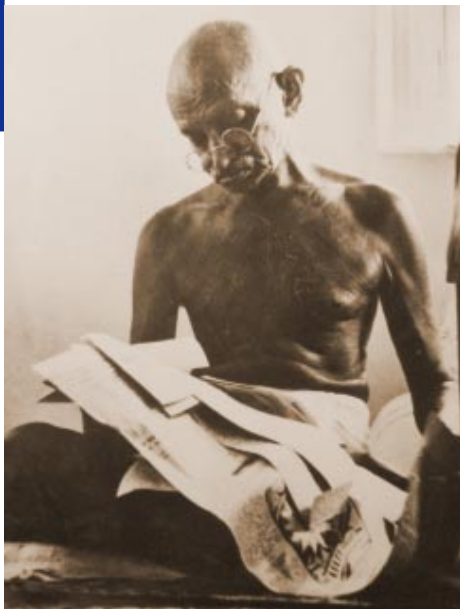


“How much Ba desired to be released from the jail? But I know that she could not have met a better death than this. Both Ba and Mahadev have sacrificed their lives on the altar of independence. Both have become immortal.”



- 15 August, 1942
Mahadevbhai Desai passes away in Jail.
- 10 February, 1943
Fast started in Jail. Letter to Viceroy, “My fast is not blackmail. No possibility of justice here so I approach God for it”.
- 22 February, 1944
Kasturba passes away in Jail after prolonged illness.
- 6 May, 1944
Released from imprisonment.





May, 1944

Recuperation in Bombay. Statement in Panchgani 'Really speaking Satyagraha has not even started'.

26 November, 1944

Kasturba Memorial Trust formed.

August, 1945

USA drops atom bomb on Hiroshima & Nagasaki. Japan surrenders. Gandhiji pleads not to humiliate the defeated (Germany and Japan).

“This I know that if India comes to her own demonstrably through non-violent means, India will never want to carry a vast army, an equally grand navy and a grander air force. If her self-consciousness rises to the height necessary to give her a non-violent victory in her fight for freedom, the world values will have changed and most of the paraphernalia of war would be found to be useless. Such an India may be a mere dream, a childish folly. But such in my opinion is undoubtedly the implication of an India becoming free through non-violence. When that freedom comes it will have come through a gentlemanly understanding with Great Britain. But then it will not be an imperialistic, haughty Britian manoeuvring for world supremacy, but a Britain humbly trying to serve the common end of humanity.”

“I feel in the innermost recesses of my heart that the world is sick unto death of blood-spilling. The world is seeking a way out, and I flatter myself with the belief that perhaps it will be the privilege of the ancient land of India to show that way out to the hungry world.”



15 June, 1945

Viceroy places new proposals before Indian leaders.

21 June, 1945

Given full authority with congress president Maulana Azad for negotiations at Simla Conference.

25 June, 1945

Simla Conference under the presidentship of Lord Wavell.

11 July, 1945

Failure of Simla Leaders Conference, as Muslim League refuses to accept names for Interim Government.

18-19 May, 1946

Meeting with British Cabinet Delegation.

24 August, 1946

New Interim Government led by Jawaharlal Nehru assumes office.

September, 1946

Communal tensions in many parts of India.

This office-holding is a step towards either greater prestige or its total loss. If it is not to be a total loss, the ministers and the legislators have to be watchful of their own personal and public conduct. They have to be, like Caesar's wife, above suspicion in everything. They may not make private gains either for themselves or for their relatives or friends. If the relatives or friends get any appointment, it must be only because they are the best among the candidates, and their market value is always greater than what they get under the Government. The ministers and the legislators of the Congress ticket have to be fearless in the performance of their duty. They must always be ready to risk the loss of their seats or offices. Offices and seats in the legislatures have no merit outside their ability to raise the prestige and power of the Congress. And since both depend wholly upon the possession of morals, both public and private, any moral lapse means a blow to the Congress.





“What policy the National Government will adopt I cannot say. I may not even survive it much as I would love to. If I do, I would advise the adoption of non-violence to the utmost extent possible and that will be India’s great contribution to the peace of the world and the establishment of a new world order. I expect that with the existence of so many marital races in India, all of whom will have a voice in the government of the day, the national policy will incline towards militarism of a modified character. I shall certainly hope that all the efforts to show the efficacy of non-violence as a political force will not have gone in vain and a strong party representing true non-violence will exist in the country.”

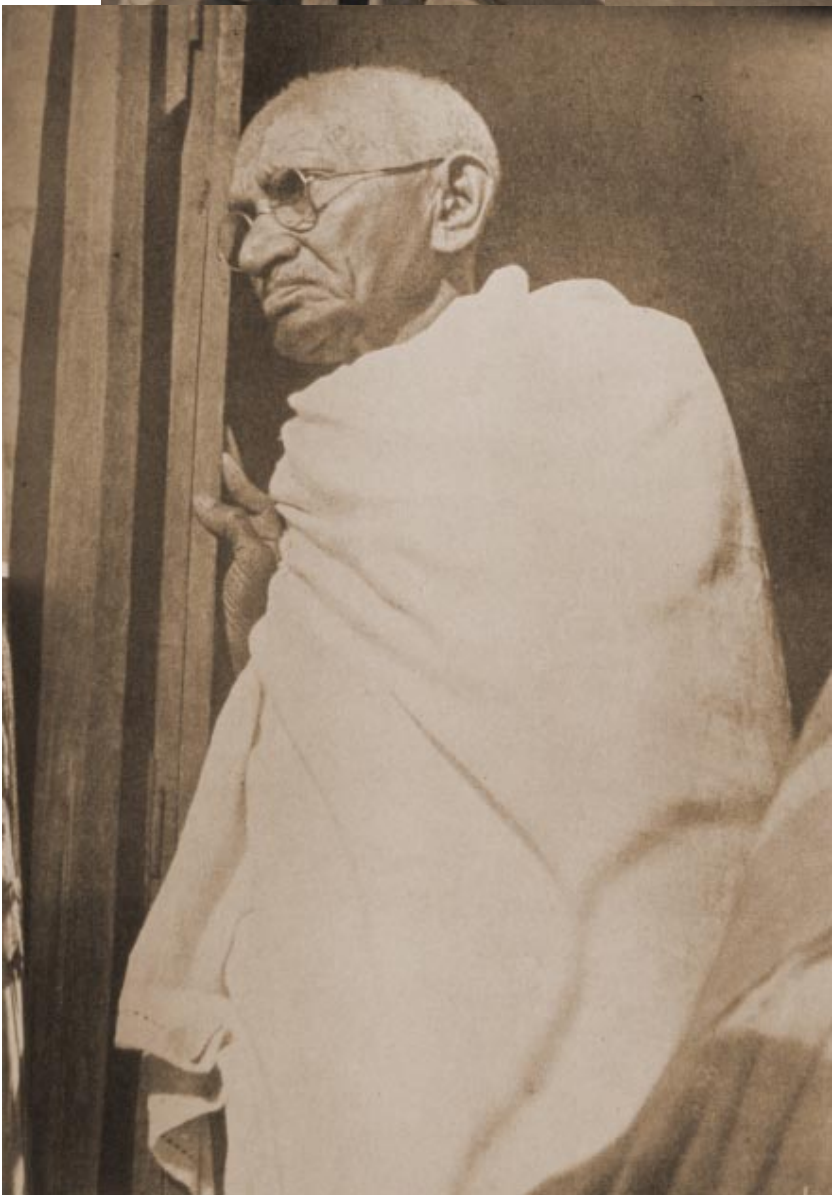
1 April, 1946
Reached Delhi & stayed at Valmiki temple.
Discussion with British Cabinet Mission.

May, 1946
Meeting with Viceroy & Cabinet Mission.

16 June, 1946
The viceroy invited 14 members of Congress, Muslim League & other minorities to join Interim Government.

August, 1946
Working committee meeting in Sevagram.





“Truly speaking my life is dedicated to prove that Hindu-Muslim co-operation is our inevitable condition for India’s freedom.”



October, 1946

Inhuman atrocities started in Noakhali & other districts of West Bengal. Communal riots in Bihar.

6 November, 1946

Noakhali tour started.

5 January, 1947

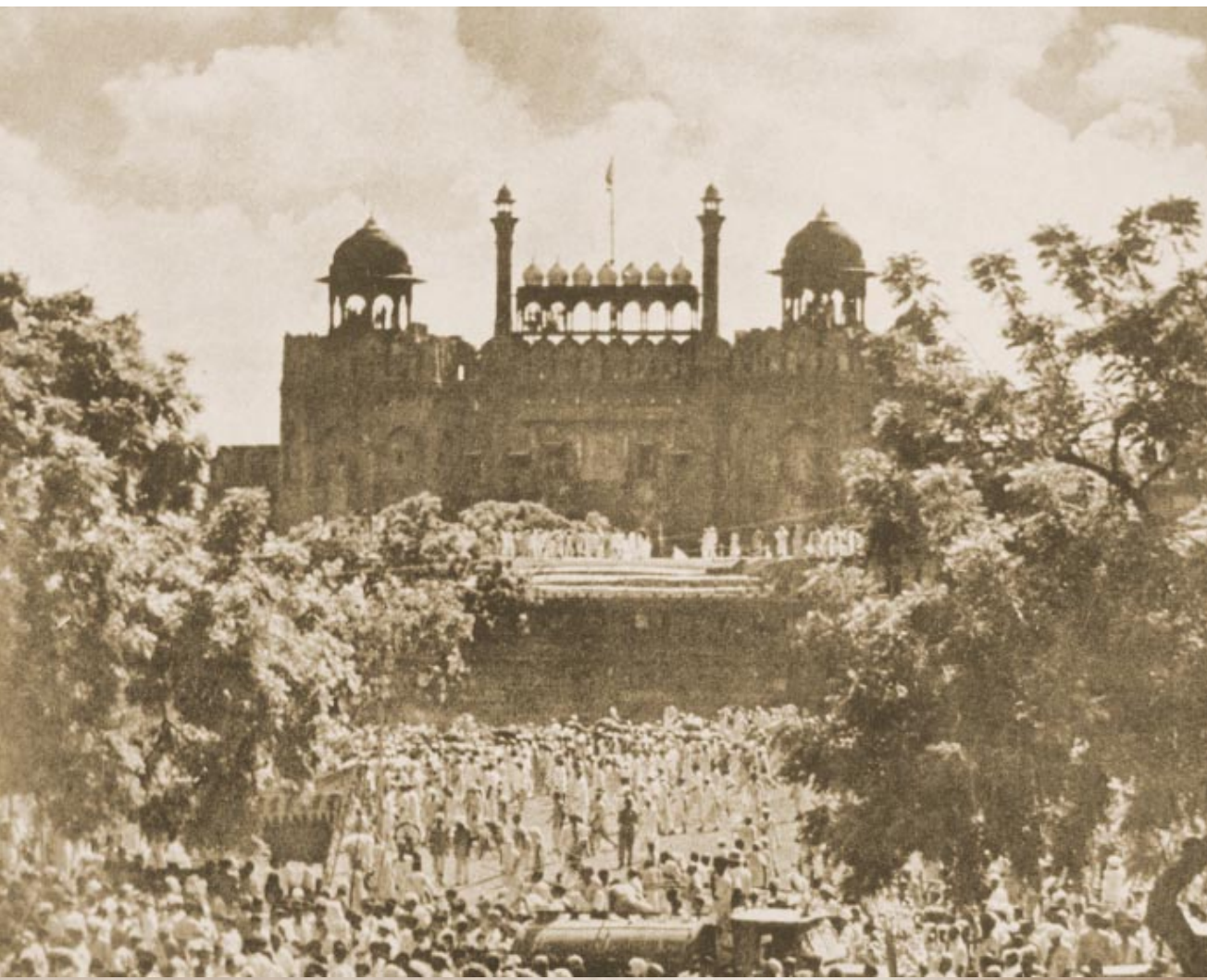
Walking tour of Noakhali.

February – March, 1947

Recurrence of riots in Bihar tour.

13 June, 1947

Partition announced officially.



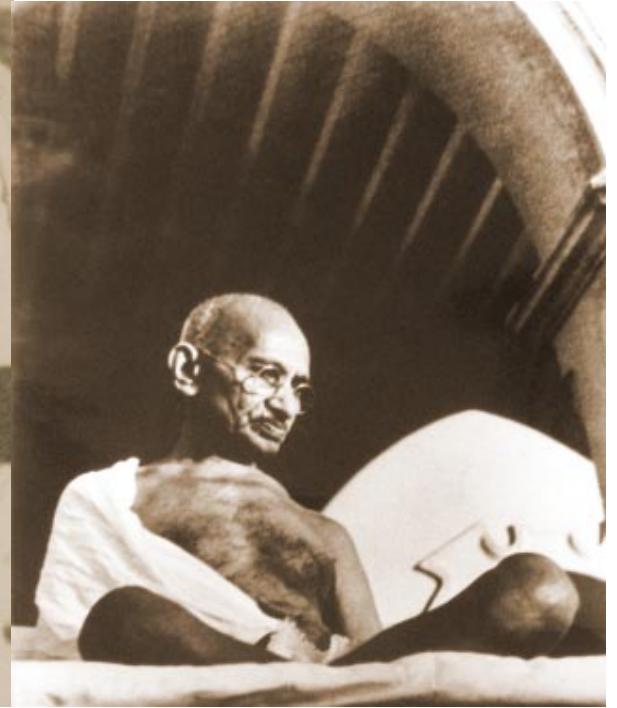
“If I want freedom for my country, believe me, if I can possibly help it, I do not want that freedom in order that I, belonging to a nation which counts one-fifth of the human race, may exploit any other race upon earth, or any single individual. If I want that freedom for my country, I would not be deserving of that freedom if I did not cherish and treasure the equal right of every other race, weak or strong, to the same freedom.”

11 August, 1947

Visited riot affected areas in Calcutta.

15 August, 1947

India gets independence. Gandhiji observed 13 hours fast in Calcutta, as the country was cut in two pieces.



“The partition has come in spite of me. It has hurt me. But it is the way in which the partition has come that has hurt me more. I have pledged myself to do or die in the attempt to put down the present conflagration. I love all mankind as I love my own countrymen, because God dwells in the heart of every human being, and I aspire to realize the highest in life through the service of humanity. It is true that the non-violence that we practised was the non-violence of the weak, i.e., no non-violence at all. But I maintain that, this was not what I presented to my countrymen. Nor did I present to them the weapon of non-violence because they were weak or disarmed or without military training, but because my study of history has taught me that hatred and violence used in howsoever noble a cause only breed their kind and instead of bringing peace jeopardize it.”



1 September, 1947

Started fast unto death in Calcutta being unable to bear agony of riots.

4 September, 1947

Hooligans with leaders came; asked for forgiveness, and handed over their arms and requested Gandhiji to give up fast. The fast broken at 9.00 pm.

September, 1947

Came to stay in Delhi at Birla House. Visited camps of displaced persons.

November–December, 1947

Meetings with Liaquat Ali Khan, Prime Minister of Pakistan; Lord Mountbatten; Sheikh Abdulla; Prime Minister of Burma Thakin Nu.





13 January, 1948

Indefinite fast in Delhi impelled by communal riots.

18 January, 1948

Fast broken on ceiving assurance from all communities.

20 January, 1948

A bomb exploded at Gandhiji's prayer meeting.

27 January, 1948

Suggested that Congress should cease as a political body and should devote itself to people's service.

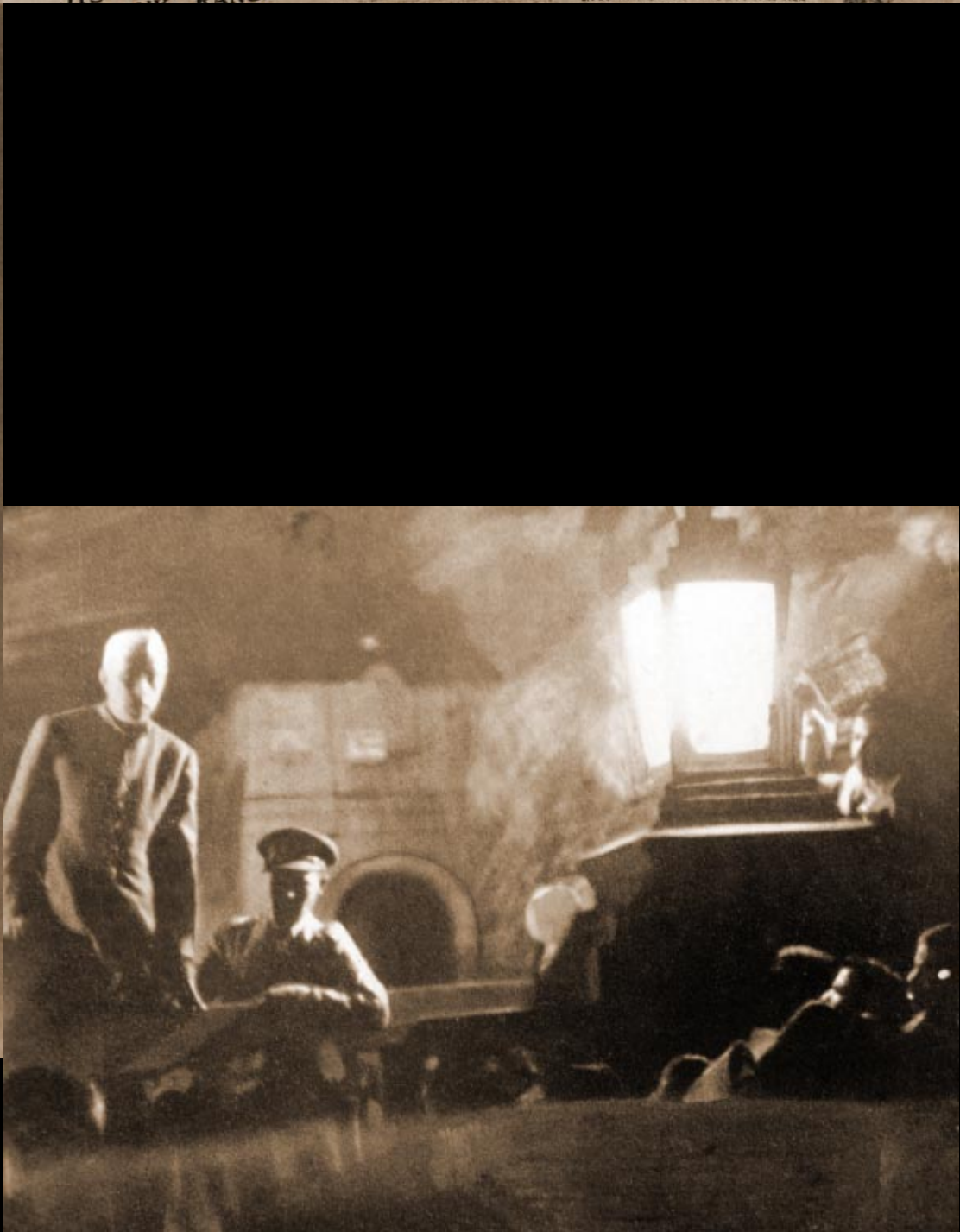
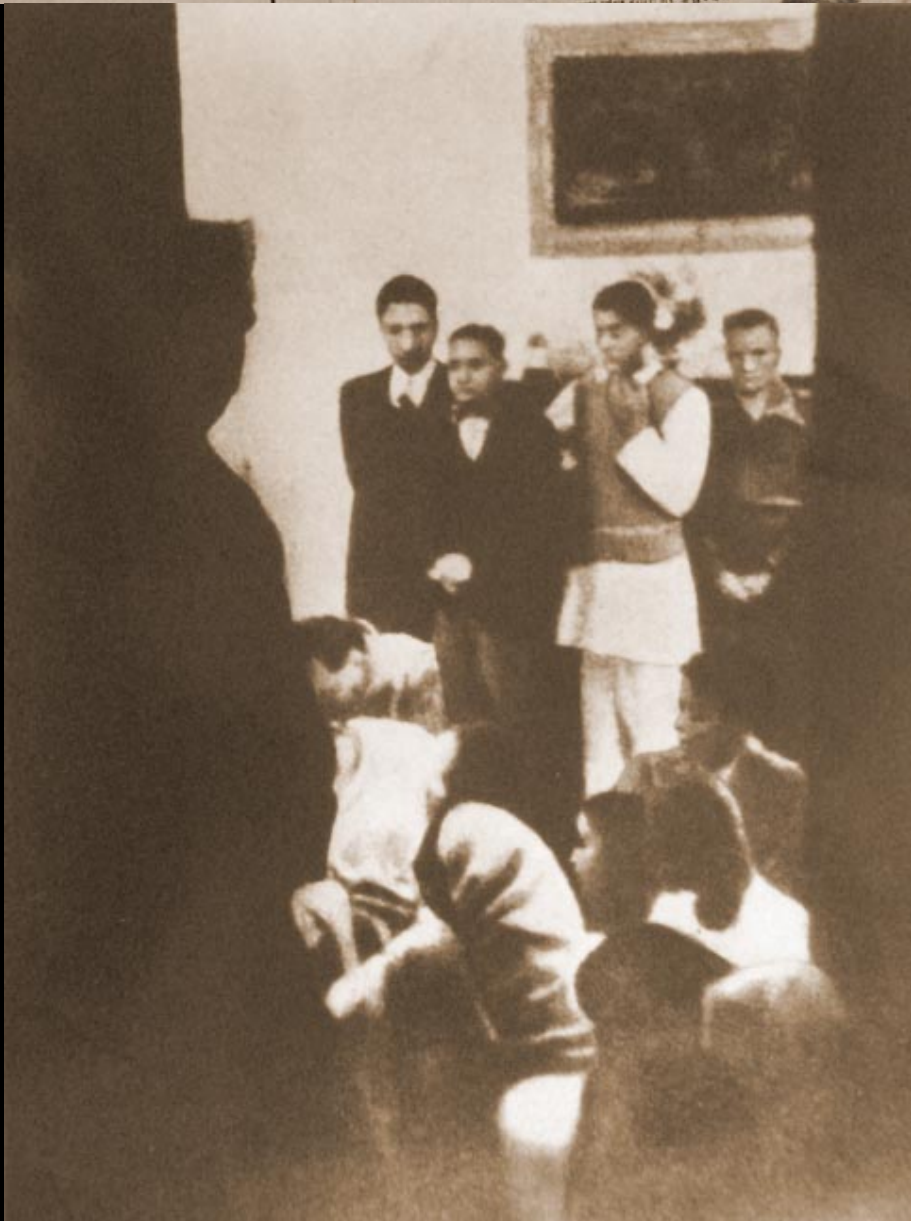
30 January, 1948

Last evening meeting at Birla House.

“I want to declare to the world that, whatever may be said to the contrary, and although I might have forfeited the regard and even the trust of many in the West – and I bow my head low – but even for their friendship or their love, I must not suppress that voice within, call it conscience, call it the prompting of my inner basic nature. There is something within me impelling me to cry out my agony. I have known exactly what it is. That something in me which never deceives me tells me now: ‘You have to stand against the whole world although you may have to stand alone. You have to stare the world in the face although the world may look at you with bloodshot eyes. Do not fear. Trust that little thing in you which resides in the heart and says: Forsake friends, wife, all; but testify to that for which you have lived and for which you have to die.’ “



1948

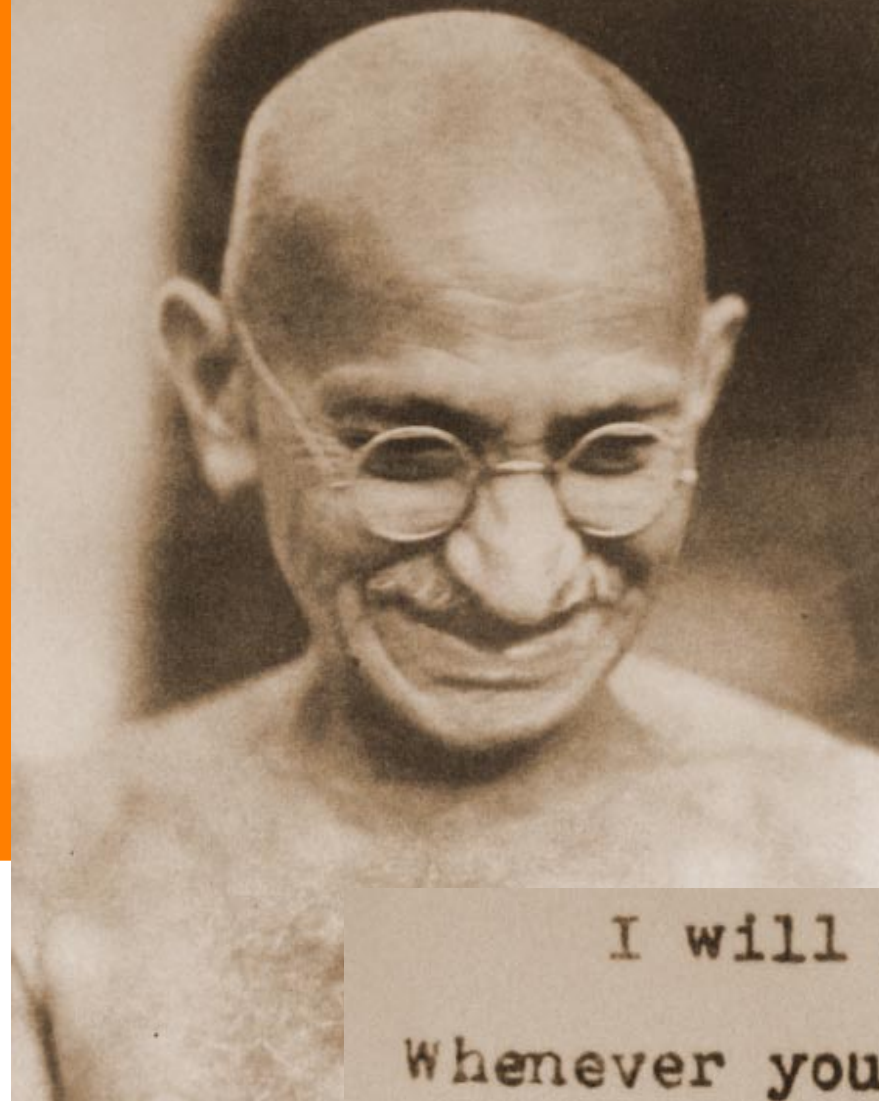


30 January, 1948
Shot dead while on his way to evening prayer ground at Birla House, by Nathuram Vinayak Godse.



“If I die of a lingering illness, may even by as much as a boil or pimple, it will be your duty to proclaim to the world, even at the risk of making people angry with you, that I was not the man of God that I claimed to be. If you do that it will give my spirit peace. Note down this also that if someone were to end my life by putting a bullet through me – as someone tried to do with a bomb the other day – and I met his bullet without a groan, and breathed my last taking God’s name, then alone would I have made good my claim.”





I will give you a talisman.
Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him. Will he gain anything by it ? Will it restore him to a control over his own life and destiny ? In other words, will it lead to Swaraj for the hungry and spiritually starving millions ?

Then you will find your doubt
and your self melting away.

न.म.जी
८३१. ४. ११/११



I have nothing new to teach to the world.
Truth and Non-Violence have been there since
time immemorial.